
A
L E T T E R

Occasioned by the late

Music - Meeting

A T
W O R C E S T E R. 16

Humbly addressed to

The RIGHT REVEREND
The LORD BISHOP of that DIOCESE.

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LETTER

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The Board of Directors
The Board of Directors

A
LETTER,

Occasioned by the late
Music - Meeting

A T
WORCESTER,

Humbly addressed to
The RIGHT REVEREND
The LORD BISHOP of that DIOCESE.



Excessere omnes Adytis arisq; relictis
Dii — — — — —

VIRG.

Her Priests have violated my Law, and have profaned mine
Holy Things: They have put no Difference between the
Holy and Profane; neither have they shewed Difference
between the Unclean and the Clean. EZRA.

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LETTER

Ordered by the late

Minute - Meeting

at

W O R C E S T E R

Handy applied to

The Right Reverend

The Bishop of the Diocese

of Worcester

My dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully, your obedient servant,

(Signature)

A
LETTER

Humbly addressed to the Right Reverend

The LORD BISHOP

O F

WORCESTER.

MY GOOD LORD,

AS I look upon your Lordship,
 not only in public Life, as
 one of the Governors, and
 Heads of the Church, and Guardians
 of our most sacred Religion; but, in
 your private Character, as a Lover of

Virtue and Decency, that *expressive* *πὶ καλῶν* of the *Greeks*, and a Promoter of Christian Piety ; I take the Liberty of addressing you on the present Occasion. A Liberty which, as my Duty points out, I hope your Lordship will the more readily pardon.

For, whilst the distemper'd Age groans under the Burthen of Infidelity ; whilst the public Motto is VICE TRIUMPHANT ; and *that* Religion which our blessed Redeemer *died* to establish, and so many Martyrs have confirmed with their *Blood*, is trampled on, and held in the utmost Contempt ----- When the Altars of God are openly defiled, and every Thing sacred and divine publicly prostituted ----- it is Time for every serious and good Man to exclaim against such Acts of Profaneness ; to rouse the
Soul

Soul from its languid *Stupor*, and call forth Reason to the Seat of Action, to use her utmost Efforts against the Enemies of our Religion. If it is not in our Power to turn away the foul Current of Iniquity, it is our Duty at least to remonstrate against its pernicious Effects ; to loath the noxious Weed, tho' we cannot root it out, and to expose its venomous Nature, and call it by its true Name, tho' it spring upon holy Ground.

If the Keepers of Religion, those appointed to watch over it, like the *vestal Virgins* over the holy Flame, regard not the high Commission delegated to them, but, like *Judas*, impiously betray their sacred Trust ----- What will become of us? ----- Some Stand must be made, or Virtue will
be

be lost, and Religion extirpated out of the Land. Sure there are, who have honest Zeal enough to enter the Lists, and maintain the *sacred Cause*: Some in Power, who dare exert their Authority, and strive to stem the furious Torrent. To whom then shall we apply more properly than to your Lordship? More especially, since all these Things (be not startled, my Lord!) have happened in your *own Diocese*, and in your *capital Church*.

YOUR Lordship must immediately suggest, That I mean the sad Consequences, which so lately attended the Meeting of the Three Choirs at *Worcester*. A Meeting, instituted for better Purposes; for a pious and good End, worthy the Authors, and the generous-spirited Benefactors. A Meeting, which,
I am

I am persuaded, must have been productive of many good Effects, had it been properly and decently conducted, or rather held in a Place more adapted to the Occasion.

But, my Lord, when the *sacred Temples* are thrown open, ---- open to the Rabble, to Riot and Debauchery ; and Balls, Concerts, and Mid-night Revels are had upon *consecrated Ground* ; the good Purposes for which the Meeting was intended, become polluted, -- dy'd with an impious Cast. Such Charities are like foul and corrupted Streams arising from an impure Spring. Like the valiant Sword of the victorious *Horatius*, that not only forfeited the Honour due to its great Exploits, but became for ever marked with Infamy, like the Forehead of *Cain*,

Cain, by being stain'd with a Sister's Blood. Such Actions, my Lord, throw a Rust, and deadly Canker (never to be removed) upon the brightest Polish.

Admit, (for Argument) That it is Matter of Doubt, whether the *Dean's* Assembly-Room, which he has taken out of the College Buildings, has been *consecrated*, or not: - - - - Shall the Clergy, the Sons of Religion, those who ought to be Lights to the World, and bright Examples of Piety to Mankind ; shall *they* be the first to remove the Difficulty, to break through the Doubt, to light up the Maiden Hall with Nocturnal Lamps for Mid-night Revels, unpractised there before ? ---
RELIGION, roused from her silent Repose, affrighted left the Place. She saw the Doors of the Temple thrown
open

open to the Multitude, and fled. The *Saints*, who for Ages had slept in Peace, were disturbed in their Graves. The *sacred Dead* were trampled upon by unhallow'd Feet, that led to Scenes of Riot and Debauchery. The Holy Ground, on which we were wont to *kneel* to the Almighty, was used as Avenues only to this Place of Mirth, Noise, and Drunkenness. The House of God was made a Passage to a *Ball-Room*. The pious Cloyster, dedicated to God, where the Aged used to retire from the busy World, to meditate on Religion, was spotted, was defiled. The abandoned Youth, whose Passions were roused with the Music and the Dance, inflamed with the Grape, and hot with Lust, ran forth, at a dead and silent Hour of Night, when Half the Globe lay dissolved in Sleep, and polluted

B

luted the Holy Places, yea, the Temple itself, where the Harlots were assembled, with their Iniquities. The Moon hid her Face at their Mid-night Enormities; the Morning blushed on the unfinished Debauch. These Facts [I am distressed whilst I utter it] are notorious. There are not wanting those, who boast of these their Debaucheries, *boast* them in the City, and in the public Places: Acts, my Lord, that Modesty won't permit me to lay before you.

Tell it not in Gath, publish it not in the Streets of Askelon, lest the Daughters of the Philistines rejoice, lest the Daughters of the Uncircumcised triumph.

What

What Consequences may attend such Transactions, it is not easy to say. *Vice* stalks triumphant in open Day-light thro' the City. *Bolingbroke* is read, and *Tillotson* rejected.---The young Rakes, whose Lives render Infidelity the most suitable Religion to them (if I may be allow'd the Expression) boast in their Unbelief, and furnish themselves with fresh Arguments against the Church. The *Sectaries* sneer; the *Deists* have raised a new Laugh, against the Clergy.

Believe me, my *good Lord*, it is with real Sorrow I speak it, these unhappy Events reflect more Dishonour on Religion, and are pregnant with more fatal Mischief, than Years of Piety, I fear, can wipe off and atone for.

The *Clayster*, and sacred Precincts of the College, are now no more the Seat of Meditation to the Pious, who from their Youth upward, have here retired, as it is expressed in the beautiful Language of the Scripture, *to walk with God*. Behold them, in their Grief, smiting their Breasts, and lamenting over it, --- ‘ Oh ! how is our
 ‘ Comfort, the Pride and Delight of
 ‘ our Years, vanished ! The holy Places
 ‘ are defiled : ----- Corrupt are they,
 ‘ and become abominable in the Sight
 ‘ of the Lord ! Our Joy is no more.
 ‘ Our sweet Peace of Mind is de-
 ‘ stroy’d ! ’ ----- Thus do they
 mourn and weep for the Desolation
 of the Temple, as the Children of
Israel did for *Sion*.

By

*By the Waters of Babylon we
sat down and wept, when we
remembered thee, O Sion.*

*If I forget thee, O Jerusalem,
let my Right Hand forget her
Cunning.*

*If I do not remember thee, let
my Tongue cleave to the Roof of
my Mouth; yea, if I prefer not
Jerusalem in my Mirth.*

Quis Cladem illius noctis - - - - -

Explicit? aut possit lacrymis equare labores?

How vastly different is this Behaviour from that of the Jews of old, who were blessed with less Knowledge of the Deity, less illuminated with Divine Revelation, than we. The
Jews,

Jews, your Lordship knows, had the highest Veneration for the Temple. One Part of it was esteemed so *superlatively* holy, that nothing profane was ever suffered to approach it. None but the High Priest, who was set apart, and solemnly consecrated to the Service of God, was permitted to enter it, and that but once a Year. Their *Sepulchres*, and Places of the Dead, were held so sacred among them, that those who dared contemptuously to *deface the Monuments*, or profane the hallow'd Repositories of the Departed, were punished with *Death*. Their Laws were strict, and stricter the Ceremonies of their Religion. Whilst they kept up to these, the Nation flourish'd, they were Favourites of Heaven, a chosen People, the *Beloved of God*. But when shall we, of this Age, obtain
that

that noble, that heavenly Distinction,
that Title above all earthly Grandeur!

The Heathens had their *Ædes sacræ*, dedicated to particular Gods, which they preserved with religious Care. Even amongst these, defiling the Temple was an high Crime. Tho' they had several ridiculous Ceremonies, and odd antic Gestures in their Worship; yet nothing of this Levity appears to have been amongst them. Their Religious Houses were free from *Nocturnal Balls*, and *intriguing Assemblies*, and such-like Pollutions. So very averse were all the Serious to the Act of Dancing itself, even in other Places, that *Sallust* condemns it, and *Demosthenes* and *Cicero* have declaim'd against it.

Have

Have we not a Right then to ask, *Who hath done this great Injury unto us ?*----Done it, at a Time when War threatened our very Gates ; at a Time when we were apprehensive of Invasions at Home, and alarmed with the Destruction of our Forces Abroad ; at a Time when we ought rather to have prostrated ourselves before the Almighty, to pray for the Assistance of the Divine Arm against the Enemies of our Religion, our Country, our Commerce, and our Tranquility ?

I would beg Leave to remonstrate, if the *Dean* did not look upon himself as acting in an extraordinary Manner ; Why were Men, armed with Clubs and Staves, sent into the House of God, when, if either of them (ignorant perhaps of the Consequence) had struck
any

any one in *that sacred Place*, a Member of the offending Body had, by the Laws of the Land, been forfeited to Justice, and been liable to be lopt off? As tho' the *Presence of the Almighty*, the Place where *his Honour dwelleth*, could not awe the People into a due Sense of Religion, before painted Clubs, set up for *Idols* (as it were) to be gaz'd at in the House of God.

Is this the Temple of the Almighty, his Sanctuary, his Abiding-place?--that *holy Catholic Church*, of which *Lactantius* gives this noble Description?

Sola igitur catholica Ecclesia est quæ verum (Dei) cultum retinet. Hic est fons Veritatis, hoc est Domicilium Fidei, hoc Templum Dei, quod si quis non intraverit, vel a quo si quis exierit, a spe vitæ ac salutis æternæ alienus est.

LACTANT. Lib. IV.

C

Is

Is this ascribing unto the Lord *Glory* and *Strength*?----Give unto the Lord the Honour due to his Name; worship the Lord with *holy Worship*.

He loveth Righteousness and Justice: The Earth is full of his Goodness. By His Word were the Heavens made; and all the Host of them by the Breath of his Mouth.

Let all the Earth fear the Lord: Let all the Inhabitants of the World stand in Awe of Him. For he spake, and it was done: He commanded, and it stood fast. He is a King for ever; and in his *Temple* doth every Man speak of his Honour.

Shall *This* be defiled, and will his vindictive Arm for ever sleep?---Shall
we

we thus dare to *strike* at *Omnipotence*,
and will not *Heaven* return the *Blow*?

*How long shall the Adversary do this
Dis honour? How long shall the
Enemy blaspheme thy Name?*

O TEMPORA! O MORES!

Can your Lordship dispense with
these Things? --

Do not the *Codes Laws* and *Canons*
of the Church (which it is needless for
me to mention to your Lordship) direct,
That the whole Church (thus defiled)
shall be *consecrated a-new*?

Suppose a Spirit of Benevolence and
Humanity towards the principal Agents
should incline us to believe, that nei-
ther *Pride*, *Passion*, or *Party*, gave
Birth to these wild Scenes of Folly.--
Suppose *Charity*, and a Fellow-feeling
for the Distresses of our necessitous

Brethren, the true Motive.--View every Thing, my Lord, in the most favourable Light. - - - - Religion *cannot* give Sanction to such Conduct. Tho' the Doves were brought but into the *Outer Courts* of the Temple, and sold for one of the Ends of Religion, for the Purpose of Sacrifice; CHRIST himself declared even *this* a Profanation of that sacred Place. He cast them out; he punished the audacious Offenders with his own Hand.---He suffer'd not any Man so much as to *carry a Vessel* thro' the Temple.

Hear Saint *Cyprian*, Epist. 63.

Non debemus attendere quid alius ante nos fecerit, aut faciendum putaverit; sed quid, qui ante omnes est, Christus prior fecerit. Neque enim hominis consuetudinem sequi, sed Dei veritatem, oportet.

IF

If these Sins are not purged away, we may expect them to become *universal*. The Judgment of God, as in antient Times, may light upon the whole People.

The Occasion, my Lord, calls loudly on you. In the Name of all the Pious and the Good, I humbly intreat your Lordship to visit these Offences, and avert the impending Wrath of Heaven from a whole City. Let Offenders kiss the Rod of Justice. The Cause of Religion, the public Good, demand it. Let Mercy prevail ; 'tis the Glory of the Christian System ; but,

Fiat Justitia, & Cæli ruite.

Pardon,

Pardon, my good Lord, this long Address. I speak the Sentiments not of one only, but of many ; and the Exertion of your Lordship's Power will yield Relief to many troubled Minds; will restore their Peace; regain their Tranquility; and reflect that Dignity upon your Lordship, which, in the Language of the Apostle, is due to him that ruleth well, ----- *Double Honour.*

I am,

MY LORD,

Your Lordship's most dutiful,

And obedient Servant,

A CHRISTIAN
Of the Church of England.

